

of a vigorous faith; as far as the mind possesses this, the conscience can draw nourishment from it for moral courage. The heroes that the world stands so much in need of, are such as at all perils, will strive to beat down and utterly destroy moral wrongs, and at all hazards, will struggle to sustain moral rights. Is not this indeed, man's great battle in life? Nay, rightly considered, does it not involve the whole conflict between heaven with its justice and love on the one hand—and hell with its injustice and misery on the other? But then to fight this battle *wisely and well*, men must know what these rights are, to which I have referred. It is a melancholy reflection; that moral Quixotes in what department soever they labor to correct wrongs, will only be laughing-stocks to the wise, and in the end make "confusion worse confounded."

All rights are either personal or social, or are the rights of God, which plainly take in all. A thing is a wrong, just because opposed to one or other of these rights; or to express it more definitely, that is a wrong and ought to be resisted—which is opposed to the perfections of God, or His law. You perceive, then, that the moral hero is really struggling to sustain all the claims of the government of God in its principles and operations. He feels that to do this, no sacrifice can be too great, nor can it ever be inappropriate. He knows, that as a creature, he is not his own but God's; and as a redeemed creature, he feels himself powerfully constrained to consecrate all that he has to the honour and service of his God. Hence, he who understands the rights that God has in him, and the rights which God by promise has given him, will be ready to do, or bear whatever his heavenly Father requires of him. The mercy of God *in all its aspects*, furnishes the most powerful motives to redeemed men, to be devotedly on the side of heaven. If a man sees clearly his relations to God, and the gracious relations of God to him, he must feel it to be the height of injustice to do what is wrong. For the wrong thing done by man, is ever a violation of some right of God. The principle I wish to establish, thus acquires an intense significance; inasmuch, as on the ground we take, no man can be a moral hero, who has not a clear and profound faith *in all the claims of justice*. But these claims, steadily and sternly commanding the assent of the understanding, and